

is strange that all Christendom should have gone astray on this subject. There is no church of any note, in existence today, that does not make baptism a condition of church membership. Have *all* the churches gone wrong on this point? Why make that a condition of church membership which is not a condition of admittance into heaven? Is the church better than heaven? Shall people become members of the family of heaven, *without* baptism, and not of the church? Let the Christian world now rise up and protest against making that a condition of church membership which is not a condition of salvation. But let us suppose that the churches are wrong on this question, we are sure that Christ and his apostles are right. What does the Gospel say about baptism? John the Baptist inaugurated his work by preaching the baptism of repentance for the remission of sins, and great multitudes were baptized in Jordan confessing their sins. Why inaugurate this great movement with an "outward rite," when the "inward fact" could be had without it. How did Jesus regard this baptism? He himself submitted to this rite to fulfil all righteousness, and now it turns out that we poor mortals can fulfil all righteousness without this outward ceremony. What did Jesus say concerning this baptism? Speaking of John the Baptist, he says, "But the Pharisees and lawyers rejected the counsel of God against themselves, being not baptized of him." Luke 7:30. To refuse baptism is to reject the counsel of God, and yet baptism is not even a *condition* of salvation. Let us be careful how we treat God's sacred ordinances. Above all, Jesus has made baptism an important item in the great commission as recorded by Matthew and Mark. Why incorporate into this world wide commission, to be preached among all nations, and through all ages, a matter of so little importance, and without which people may enjoy the same blessing?

Again, Brother Cassel says,—“Compare with this the condition Philip laid down to the Eunuch, “If thou believest with all thine heart thou mayest.” This statement is not found in the original manuscript, but let us take it for granted that it is; it is a good statement, and we accept it. What did Philip mean? “If thou believest thou mayest” what? be saved? No, but, “If thou believest with all thy heart thou mayest”—be *baptized*, of course, what else? And here *faith* is

made a condition of a proper subject of baptism. Then as a capstone, Brother Cassel writes, put on Mark 16:16. “But he that *believeth not* shall be damned.” Why not quote Christ’s *positive* statement? Why quote but *half* of this scripture? Why, brother? “He that believeth *and* is baptized shall be saved.” It is curious to see people throw away this *positive* statement of the Master, and hang their doctrine on a mere negative. The question is, “Who shall be saved?” Let Christ answer,—“He that believeth *and* is baptized.” If our brother wants to argue the question as to who shall “be damned,” let that for another article; for the present hold to the question, Who shall be saved? And Christ gives the emphatic, unmistakable answer, “*He that believeth and is baptized.*” Let who will trifle with that statement, we dare not.

Then we are, at great length, referred to the teachings of Paul. Unfortunately, Paul’s language and teaching on the subject of baptism are studiously avoided. Passing by Romans 6, in Gal. 3:20, Paul says: “For as many of you as have been baptized into Christ.” “As many,”—not any more—“but *as many as* have been baptized.” Now if there is another way of putting on Christ besides Paul’s way, we do not know what it is.

In reference to this quotation from Paul: “For he is not a Jew which is one outwardly,” etc. But Paul knew, we know, and everybody else know, that knows any thing about it, that *without the outward mark* of circumcision, no man could be a Jew. This needs no argument. As to the thief on the cross, the same language, the same verse, which says he was *not* baptized, also says he *was* baptized. You can’t prove, either and therefore the argument falls to the ground. The charge that there are those among us who are at ease in Zion, sluggish, stingy and indifferent etc., is worth exactly as much as the sinner’s excuse for not joining church because there are bad people in it. There are as many earnest, consecrated men and women, in the little Brethren church in proportion to the membership as in any other, and more than in most of them. The self-sacrificing devotion of Dr. A. B. Simpson, proves nothing, inasmuch as the Mormons have those among them who are ready to give their life and substance for the cause which is dear to them, and which we condemn with wholesale condemnation. Zeal, earnestness, giving, sacrifice, are no evidence that one is right, for the greatest zeal possible, and sublimest self-sacrifice, have again and again characterized people who were in the wrong. From *faith* brother Cassel shifts

the condition of salvation on *works*. We have not a word to say against Dr. Simpson; we have no doubt but that he is a grand, good man, but the work he is doing, or much of it, could be done by one who is a hypocrite.

The truth of the whole matter is that there is but one thing that can be named, of which salvation is the sure result, that is, *vital union with Christ*. In every case, without exception, salvation is a result of such a union with Christ. And the question for us to determine is, How may we enter into such a union with Christ? Among the essential things are, faith, repentance and baptism. “Repent and be baptized for the remission of your sins.” It is a very low estimate of baptism to make its only merit consist in the mode. Baptism is a means of grace, ordained by the Lord himself, and it holds a very important place in the Gospel plan of salvation.

We regret the necessity of this lengthy criticism, but when God’s holy ordinances are made to mean little or nothing, the BRETHREN EVANGELIST, shall by the grace of God, be found on the right side. In a former article Brother Cassel expressed the hope that by and by the editor would be found on the right side of all vital questions; we wish to inform him that upon this vital question, we are, always have been, and expect to *remain* on the right side.

A CHANCE FOR WOMEN TO MAKE MONEY.

I saw one of your subscribers tell in your columns a few weeks ago how she made money selling Dish Washers. I wrote to the Iron City Dish Washer Co., 145 S. Highland Ave., Station A. Pittsburgh, Pa., and obtained one of their Dish Washers and tried it myself first. It is just lovely; you can wash and dry the dishes for a family in two minutes, without touching your hands to a dish or putting them in hot water. I made the first day, \$5.00, and everybody wanted a Dish Washer just as soon as they saw me wash their dishes. Since then I have made as high as \$18.00 a day, and I believe that I can get enough money to keep my brother at school next winter and have money in the bank too. Any lady or gentleman can do as well as I am doing, I am sure, as I had no experience. When everybody wants to buy it is not hard to sell. Anyone can get information by writing the above firm, and I am glad to add my experience, because I think it is my duty to others to help them over the hard times.

MARTHA FRANCIS.

THERE is nothing more cowardly than being afraid of the truth.